

SOME
A C C O U N T
OF THE
JEWISH DOCTRINE
OF THE
RESURRECTION of the DEAD.

T E N D I N G T O

Explain several Passages of Holy Writ; and in particular,
that Clause of *St. Peter's Relation of the Conversion of
Cornelius*, which has been supposed to exclude the *Virtuous
Heathens* from Happiness, and may, on that Account,
be thought to be a *great Objection to Christianity*.

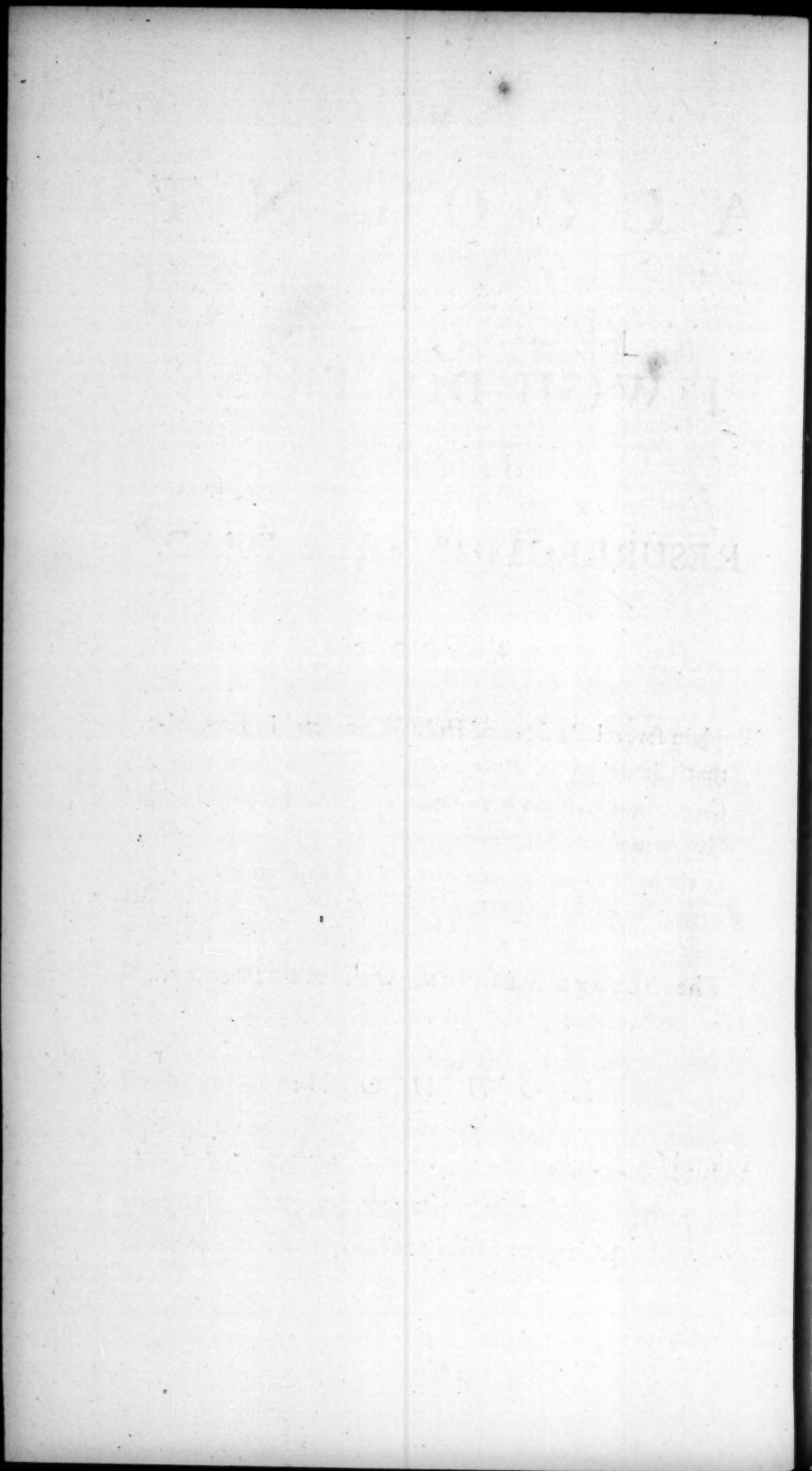
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SOME
A C C O U N T
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J E W I S H D O C T R I N E
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RESURRECTION of the DEAD.

THE *Resurrection of the Dead* is an Article of Faith among the *modern Jews*, as well as Christians. It is the Subject-matter of the thirteenth, or last Article of that famous Jewish Creed which was drawn up by *Maimonides*, who died about the Year of our Lord 1204; and which has been so approved of by the Jews, as commonly to be placed in their Prayer-
A 2 books,

books, for the Instruction of all among them*.

These Articles of their Faith the Jews however suppose to have been much more ancient than the Time † of *Maimonides*, and indeed to have been delivered down to them from *Moses*, though first brought into this form by that Rabbi: and certainly this Doctrine of the Resurrection of the Dead was earlier among them than the *Time of our Lord*, which is all the *Antiquity* of it I have any Occasion to take notice of in these Papers. This appears from several Passages of the New Testament: “ I know,” said *Martha*, speaking to Jesus concerning her Brother *Lazarus*, “ I know “ that he shall rise again in the Resurrection of the last Day,” John xi. 24. So *St. Paul*, answering the Accusations brought against him by the Jews before *Felix*, who had been for many Years a Judge unto

* Vide Buxtorfi Syn. Jud. p. 14, 15. et Dassovii Narratiunculam de libris Judæorum Diatr. suæ de Resurr. Mort. præmissam.

† The Year of the Death of *Maimonides* is said to be 1104 in Buxtorf, but that is evidently a Mistake, (perhaps of the Press,) the Year 4964 of the Creation answering the Year of our Lord 1204, not 1104.

that

that Nation, affirmed to him that this was the general Doctrine of that People, and that in the Presence of many of the Chief of them, “ This I confess unto thee, that
 “ after the Way which they call Heresy,
 “ so worship I the God of my Fathers, believ-
 “ ing all Things which are written in
 “ the Law and the Prophets, and have
 “ Hope towards God, which *they themselves*
 “ also allow, that there shall be a Resurrec-
 “ tion of the Dead, both of the Just and
 “ Unjust,” Acts xxiv. 14, 15. Even the Account that the Evangelists give us * of the Difficulty proposed by the *Sadducees* to our Lord, which they thought a great Objection to the Doctrine of the Resurrection — *Whose that woman should be, when the Dead arose, who had married seven Brethren, and had no Children by any of them*, shews that it was not an Objection proposed to a *novel* Doctrine of our Lord, but the applying to him to solve a Difficulty, which had occasioned them in part to think differently from the Rest of their Nation, as he appeared among them in the Character of a great Prophet. The Woman of *Samaria* applied to Jesus, in

* Mark xii. Luke xx.

like Manner, to decide a Controversy of long standing between the *Samaritans* and the *Jews*.

In perfect conformity to this Account, of the Antiquity of the Doctrine of the Resurrection of the Dead among the Jews, we find an *old Jewish Writer* representing some ancient Martyrs of his Nation, as comforting themselves in their Agonies with the Hope of a Resurrection: "And when he was at the last Gasps, he said, Thou like a Fury takest us out of this present Life, but the King of the World *shall raise us up*, who have died for his Laws, unto everlasting Life," 2 Macc. vii. 9. Again a Third, putting out his Tongue, and holding forth his Hands, said, "These I had from Heaven, and for his Laws I despise them, and from him I hope to receive them again," ver. 11. Again he tells us that Another, when he was ready to die, said, "It is good, being put to death by Men, to look for Hope from God, to be raised up again by him: as for thee," speaking to the King, "thou shalt have no Resurrection to Life," ver. 14. This same Author represents the Mother of these young Heroes as preaching the

the same Doctrine to the last of her Children, 2 Macc. vii. 23 ; and mentions the obtaining the same Belief among the Jews, before the Time of our Lord, in other Parts of his History *. Now this Writer, though he is not admitted to be an inspired Jewish Author, is acknowledged to be a very ancient one.

But though the Resurrection of the Dead is a Doctrine, in which the Jews of *all Ages* have *almost universally* agreed, yet they are far from being agreed as to the *Subjects* of it ; or *who* they shall be of the Dead that shall arise. The Curious that will take the Pains to examine that Book concerning the Resurrection of the Dead, which was published at *Amsterdam* in the Year 1636, by *Menasseh Ben Israel*, an eminent Jew of that City ; or that of *Dassovius*, a later *German* Writer, on the same subject ; will find *very great Differences* among them. In one Point however they all agree, that is, in supposing the Resurrection shall not extend to *all dead Men*, contrary to the Opinion that obtains in the Christian World.

* 2 Macc. xii. 43. and Ch. xiv. 46.

Some of the Jewish Writers have supposed that only the *Just of the Jewish Nation* shall arise: the famous Rabbi *David Kimchi* is said to have been of this Opinion, with several others, who have thought, it seems, that it was the Doctrine of some of their elder Writers*. Rabbi *Bechai*, on the contrary, thought that the *Wicked as well as the Good* were to arise, but he restrains however the Resurrection to *Israelites*, and makes it a Prerogative of that Nation†: Passages are cited out of their ancient Writers in support of this also‡. Some others among whom is the great *Maimonides*, differ from both these Classes, as they do not absolutely exclude the *Gentiles* from the Resurrection, but suppose that some Good People among them shall partake of this Honour; among these good People *Maimonides* reckons *Plato* and *Socrates*, and supposes that they, and such as they, should by no means be lost in the Grave||: some sayings of more remote Antiquity among the Jews are cited in support of this too. This last Opinion is embraced by *Menasseh* himself, who expresses

* Vide Men. Ben-Isr. p. 177. † Vide Buxt. Syn. Jud. p. 31—33. ‡ Men. Ben. Isr. p. 178. || Men. Ben-Isr. p. 183—186.

himself

himself on the Point in very *comprehensive* Terms. These are great *Differences*; their *Agreement* then in supposing that the Resurrection is not absolutely *universal*, and that it by no means extends to *every Individual of the Human Species*, is so much the more remarkable. In this however they, I think, who admit the Resurrection do in fact agree, at least the contrary doth by no means appear, in the *numerous* Citations from the Jewish Writers which are exhibited in those two Books I have been mentioning, *Menasseh Ben-Israel* and *Dassovius*.

The Spirit of Complaisance which appears in this Book of *Ben-Israel* towards the Christians, with whom he seems to have had great Connections, and to whom, it may be imagined, he was under no inconsiderable Obligations, might, very possibly, lead him to express a more extensive Hope concerning those that were not Jews, and to speak in more general Terms than I have any where else observed in any Author of that Nation: not confining the Resurrection of the Gentiles to such *extraordinary* Persons as *Socrates*, &c, with *Maimonides*; but supposing it to be extremely probable that
all

all Nations were to rise equally with *Israelites* : even that the *Wicked* among them should arise as well as the *Good*. To do all this, he visibly explains away some Passages of old Authors of his Nation ; yet nevertheless he no where says he thought the *Extent* of the Resurrection *absolutely unlimited*—He affirms the contrary—And therefore, we must believe, saw some Difficulties in the Way of a *Jew's* embracing the Doctrine that obtained among the Christians of *Holland*, concerning the *absolute Universality* of the Resurrection, which could not be got over.

The Collections of *Ben-Israel* and *Dassovius* are very curious in their kind, but they will neither of them determine, with sufficient Precision and Clearness, what was the Opinion of the Jews of the Time of our Lord as to the Extent of the Resurrection. *Kimchi*, *Bechai*, and *Maimonides*, who were nearly Contemporaries, being all of them alive, it seems, in the *thirteenth Century**, were
Men

* *Maimonides* dying in 1204 ; *Kimchi* being alive in A. M. 4992, that is in the Year of our Lord 1232, a decrepit Old Man, according to *Bartoloccius* in his Account of the Life of *Kimchi* ; and *Bechai* writing about the Year of the World 5051, the Year of our Lord 1291, according to *Gagnier*, in his

Men of Eminence in their Way, but thought differently concerning the Subjects of the Resurrection ; they could not but be acquainted with the Writings of the Older Doctors of their Nation, and in fact several Citations are produced from their *more ancient* Books, but unhappily in Proof of opposite Sentiments ; if they could not determine what was really the Sense of the Jewish People in former Times, how shall we ? Yet, difficult as it may seem, the Doctrine of the Jews in the Time of our Lord may, I believe, be pretty nearly come at, and that in the most effectual Manner *for our Purpose*, by comparing the different Opinions of the modern Jews with the Hints St. Paul gives us of the Sentiments of those in his Time : St. Paul, who certainly was a Master of the Subject, being educated at *Jerusalem*, brought up at the Feet of a most eminent Pharisee, and possessed of all the Jewish Learning at that Time. To which we are to add, that in explaining *Passages of St. Paul*, referring to the Opinions of the Jews of his Time, no Accounts can possibly be more authentic and decisive, than

his Collection of Testimonies, &c, relating to *Josephus Ben Gorion*, and prefixed to his Edition of that Author.

what

what he has *himself* told us concerning those matters.

Reducing then the Sentiments of the more modern Jews, which lay in a good deal of Confusion in *Menasseh Ben-Israel* and *Dassovius*, and especially in the last, into the Order in which I placed them in a preceding Paragraph, let us compare them with what *St. Paul* has said. The Opinions of the Jewish Doctors may be reduced, it is to be remembered, to these three—The Resurrection of the *Just Jews* only—The Resurrection of the *Unjust as well as the Just*, but of that *single Nation*—The Resurrection of the *Jews* with *some Gentiles* that were eminent in their Generation for Piety. The first Opinion, though embraced by *David Kimchi*, and supposed by him to be the Doctrine of some of their Older Writers, certainly was not the Belief of the Jews of the Age of our Lord, for *St. Paul*, in his Defence of himself before *Felix*, says, “ This I confess unto thee, “ that after the Way they call Herefy, so “ worship I the God of my Fathers, believing all things which are written in the “ Law and the Prophets, and have Hope towards God, which *they themselves also allow*, “ that

“ that there shall be a Resurrection of the
 “ Dead, *both of the Just and Unjust*,” Acts
 xxiv. 14, 15. On the other Hand, it is, I
 think, *sufficiently* clear, that the Doctrine of
 the Jews of that Age limited and restrained
 the Privilege of the Resurrection to *their*
Nation, in the Apprehension of St. Paul:
 “ I have great Heaviness and continual Sor-
 “ row in my Heart—for my Brethren, my
 “ Kinsmen according to the Flesh; who are
 “ Israelites, *to whom pertaineth the Adoption*,
 “ and the Glory, and the Covenants, and
 “ the giving the Law, and the Service
 “ of God, and the Promises; whose are
 “ the Fathers, &c.” Rom. ix. 2—5.
 The Expositions of some Commentators,
 eminent Commentators, may very possibly be
 different, but if we allow that the Apostle
 himself must be his own best Interpreter, he
 must mean by the *Adoption*, the *Resurrection*
from the Dead: for he uses this very Word
 just before in that Sense. * “ And not only
 “ they, but ourselves also, which have the
 “ first Fruits of the Spirit, even we our-
 “ selves groan within ourselves, waiting for

* Chap. viii. 23.

“ the

“ the *Adoption*, to wit, the *Redemption* “ of our *Body*,” its being recovered, that is, from the Power of the Grave, and raised to Life again. Now if this be a true Explanation of that Clause, St. *Paul* supposes that the *Jews* understood the Resurrection from the Dead to be the *Prerogative* of their Nation; if he doth not *himself* suppose, that *in fact* it had been, until the Time of our Lord, an Honour appropriated to them. The general Opinion of the *Jews* then of the Age of St. *Paul*, so far as he understood it, and he certainly could not be a Stranger to it, was the *Medium* between that which is ascribed to *Kimchi*—that only the *pious Israelites* should arise, and the Opinion of *Maimonides*—that the *virtuous Gentiles* should partake of the Resurrection: for they supposed the Unjust as well as the Just should arise, but they *limited this Hope to Israel*.

It appears then that R. *Bechai* has given us the truest Account of the ancient Jewish Doctrine. And it may not be disagreeable to remark here, that he has given us an Enumeration of the *Prerogatives* of Israel, very much resembling that of St. *Paul* in the 9th to the Romans; which may serve to confirm

firm the preceding Explanation of the Word *Adoption*, if not to determine, with more Precision than is wont to appear in Commentators, the Meaning of the other Terms made use of by the Apostle. "There are "four special Honours," says *Bechai*, in his Book entitled *The Barrel of Meal* *, "which God hath not granted to other Nations, namely, the Land of Canaan, the Law, Prophecy, and the Resurrection of the Dead;" which he repeats in another Place, saying, "There are four Things of which no Nation hath been thought worthy, except Israel, Prophecy, the Law, the Land of Israel, and the raising of the Dead to Life†."

Josephus is as obscure upon this Point, as *St. Paul* is clear and determinate. Some of the Learned have remarked, that he has even expressed himself in such a Manner, as might lead his Readers to imagine that the Pharisees believed rather a *Transmigration* of Souls, than a *proper Resurrection* ‡; we are not then to expect any thing very clear and precise from him with respect to the Subjects of the Resur-

* A Title in the *Eastern Taste*, alluding to 1 Kin. xvii. 14.

† Vide Buxtorf Syn. Jud. p. 31, 32.

‡ See Dr. Lardner's Credib. B. 1. Ch. 4. § 1.

rection,

rection, when he speaks so obscurely about the Resurrection itself: and it is to be imagined, that that Solitude of his to make the Opinions and Practices of that Nation, by his manner of representing them, in those Writings that were designed for the Perusal of the unbelieving Gentiles, as little exceptionable to them as possible, (which appears in various Instances, and has been very particularly remarked by the Curious*,) would lead him to speak very *tenderly*, or rather very *obscurely*, about the *Subjects* of the Resurrection, *if the Pharisees believed it to be a Privilege of their Nation*, as we learn from St. Paul that they did. His Obscurity then by no means weakens the Account that has been given by the Apostle, conformable to that of Rabbi *Bechai*, it rather confirms it, as it shews that, supposing the Apostle's Account to have been the real Sentiment of the Pharisees, the Views of *Josephus* must have induced him to represent their Doctrine *just* as he does, that is, a Resurrection of the *Virtuous* in general Terms, and the perishing of the *Rest* in the Grave, without any farther Explanation. By this means he avoided say-

* Vide Observationes Alberti Alberthomæ in Præf. Op. Josephi. Ed. Haverc.

ing any thing concerning the Consequences of practising the religious Rites of the Gentiles, which the Jews considered as *idolatrous*, and consequently very contrary to *true Virtue*; or of the non-observation of the Law of *Moses*, which they might and did suppose to be *very important*, as appears not only from the New-Testament, but from the Account *Josephus* himself gives of the Conversation of *Eleazar*, a Galilæan Jew, with *Izates* King of the *Adiabeniens*, by which that Prince was induced to submit to Circumcision, which *Eleazar Josephus* represents as a Person extremely well skilled in the Knowledge of the religious Sentiments of his Nation. Here a little transpires of what we know, from other Sources, the Jews thought, for the *most cautious* Person cannot be always upon his Guard; when he was so, he certainly took the best Measures a Man could do, to avoid the Invidiousness of limiting the Privilege of the Resurrection to the Jews, by only saying in general terms, that the Pharisees believed the Souls of the Virtuous ALONE entered into other Bodies; whereas the Souls of the Wicked were kept in an eternal Prison: which general Term—the *Virtuous*, did not apparently make any Discrimination betwixt Jews and Gentiles, or convey to the Minds of *those that*

were not Jews any thing like a Prerogative of that Nation. Amidst all this Obscurity one thing *Josephus* plainly affirms, that the Resurrection is *not to be universal*, and I think, when attentively considered, we may, amidst all this Disguise, see the Doctrine of the Prerogatives of the Jewish People—Those that observed not the Law are wicked ; the Circumcised Virtuous.

But, to go on, if the ancient Jews esteemed the Resurrection of the Body a *great Privilege*, and as such made it a *Prerogative* of their Nation, they did not however imagine that this Revival of the Body was necessary to the *Consciousness* of the Soul, and consequently necessary to the Participation of Pleasure or of Pain ; nor did they suppose the Souls of the *Gentiles* were not possessed of this *Consciousness* after Death. *Josephus*, however obscure he is with respect to the Subjects of the Resurrection, speaks here with the utmost Determinateness. “ It is their Belief,” says he in his *Antiquities*, describing the Opinions of the Pharisees, “ that there “ is an immortal Power in Souls, and that “ under the Earth there are *Rewards and* “ *Punishments* for those who in this Life “ have

“ have practised Virtue or Vice, and that
 “ to these there is appointed an eternal
 “ Prison, but that to the former there is a
 “ Power of Reviving;” and in his Wars he
 says of these same Pharisees, “ That they
 “ believe *every Soul* to be *immortal*, but that
 “ the Soul of the Good only passes into
 “ another Body, and the Soul of the Wicked
 “ is punished with eternal Punishment:”
 Such are the Accounts of *Josephus*, as they are
 translated by an eminent Writer*, and it is
 a just Representation that he has given us. Now
 according to these Representation, the an-
 cient Pharisees supposed the Soul to be im-
 mortal, or *conscious* after Death; actually to feel
Pleasure or *Pain* in the *separate* State; and that
all Souls were possessed of *this* Consciousness.

The New-Testament intimates the same
 Thing. The Parable of our Lord concerning
 the Rich Man and *Lazarus*, Luke xvi, is built
 upon the Supposition of the *Consciousness* of
 the Soul, and it's *Susceptibility of Pleasure and*
Pain, in the separate State; nor doth our
 Lord seem to speak of these Things with the
 Air of one introducing something *new*, but
 apparently according to the Notions that

* See Dr. Lardner's Credib. B. 1. Ch. 4. § 1.

vulgarly obtained among them. St. *Luke* more directly ascribes these Notions of the Consciousness of the Soul to the Pharisees, when he represents them as contending against the Sadducees, Acts xxiii. 9, and saying, “ If “ a *Spirit* or an Angel *bath spoken to him*, “ let us not fight against God.” A Spirit’s *speaking* supposes it’s *Consciousness*, and the Word Spirit here plainly means a departed Soul : So when our Lord appeared to his Disciples, after his Resurrection, they were terrified and affrighted, supposing they had seen a Spirit *, or that the Soul of our Lord had appeared to them.

Such then being the Sentiments of the Jewish Nation in the Apostolic Age, it must, without doubt, be of very great Use to keep them in View, when we read the New-Testament, and that not only in those Passages in which these Subjects are openly and directly mentioned, but in those Cases too where the Reference to them is less *obvious* and *distinct* ; in explaining this Sort of Places, however, Interpreters seem to me to have often neglected these Considerations, and

* Luke xxiv. 37.

that this Neglect has been attended with no small Inconvenience. It is left to the Reader to determine, after perusing what follows, whether this Remark is just or not.

St. Paul, speaking to *Timothy* concerning our Lord Jesus*, says, “ Who hath *abolish-
ed Death*, and hath *brought Life and Im-
mortality to Light*, through the Gospel”. And with what Propriety and Force might the Apostle say this, if we consider that the Gentiles, whatever they thought of the Existence and Consciousness of the Soul in the separate State after Death, had assuredly *no Notion* of a Resurrection; nor *had the Jews for them*, thinking a Resurrection to be the Prerogative of their Nation, and limited to those that were circumcised! Christ Jesus then revealed something *really* new, and that had been *to that Time* unknown, when he discovered unto Men that there should be no Difference made between the Circumcision and the Uncircumcision, and that both were intitled to the Resurrection, which *abolishes Death*, and gives *not only Life*, but *immortality*: the Things the Apostle here speaks of.

* 2 Tim. i. 10.

This is an easy and a natural Interpretation of a Passage, which has occasioned a good deal of Embarrassment, and led some People into strange Assertions. I remember in particular to have seen a Discourse, preached before a *venerable* Audience, which, by confounding the Notion of a Resurrection to Immortal Life with the Immortality of the Soul, supposed, from these Words, that there was *no Notion* of a future State, either among Gentiles, or *Jews*, till the Time of our Lord, and that the denying this would be, what in us lies, *putting an End to the Gospel*, and *making our Preaching vain*, and the *Faith of the Christian world vain*: how astonishing! The late Bishop *Sherlock* handles the Subject in a very different Manner in one of his Sermons, but not to the full Satisfaction of the Mind. He argues with great Force, and in the most convincing Manner, that this Text cannot, with Propriety, be made Use of for the Exclusion of Arguments from *Reason* for a future State, since that would draw after it the Exclusion of those that are derived from a *preceding Revelation*, which can never be allowed, since Christ argued from thence; to which *may* be added,

ded, that it appears from *Josephus*, that not only such Conclusions *might* have been drawn from those Revelations that preceded the Time of our Lord, but that in Fact the Jews *had* drawn them, and believed the *Life and Immortality of the Soul in a separate State*, and a *Resurrection of the Jewish Dead to Life*. The Bishop then supposes the Word φωτισειν in the Text cannot signify *bringing to Light*, but *illustrating or clearing up*. This Consequence however by no means follows, since I have shewn, that with Respect to the *Resurrection of the Gentiles to Life and Immortality*, Christ discovered to Men something that was *absolutely new*, which neither Gentiles nor Jews had thought of. And as the Bishop's Conclusion, in Relation to the Meaning of the Word φωτισειν, is not, as he supposed, necessary, so there is this Objection against it, that such a Sense of the Word doth not seem to be so *spirited and dignifying* as one would imagine it should be, in this Passage of the Apostle; though I will not take upon me to say, as some have done, that it was a *trivial Nicety*, and beneath the *Dignity* of an Apostolic Pen, to compare the Evidences of a Future State before the Publication of the Gospel with the

Evidences which the Gospel brings, in which they have glanced, as I suppose, at this Criticism of the Bishop's.

Nothing in the Explanation I have given can, on the contrary, hinder the full Assent of the thoughtful Mind to it, that I know of, unless it be a Supposition that the Heathens themselves had an Expectation of the Resurrection of the Body. This has indeed been affirmed of the *Ægyptians*. The Abbot *Mascrier*, who drew up an Account of *Ægypt* from some Papers of Monsieur *Maillet*, a French Consul in the *Levant*, and published it at *Paris* in 1735, tells us that they were the Priests and Sages of *Ægypt*, that first took upon them to assure their Countrymen, of their being able to direct them how to obtain that Immortality which is so flattering to the human Mind. This consisted in two Things: the one, the *Preserving the Body so entire*, as to be fit for the Inhabitation of the Soul, after that Period of Years in which the Universe should return, precisely, to the same Situation in which it had been before, which they supposed was thirty or forty thousand Years; the other, their *having expiated their Faults*, by a proper Number of Sacrifices offered on their Account, by them-

themselves, or their Friends for them. Upon the exact Observation of these two Things they assured them, he tells us, that their departed Souls should *return into their Bodies*, at the Accomplishment of this Revolution of the Universe, should remember all that passed during the Term of their first Lives, and should make their Bodies as *immortal* as their Souls themselves were. In the mean Time, while they were waiting for this expected Resurrection, their Souls would, they told them, take up their abode near the Places where their respective Bodies were deposited. But if the abovementioned Conditions were not complied with—If either there was not an Expiation made proportionable to their Faults ; or that their former Bodies were totally destroyed, which must be expected, if their Tombs were violated before the Time fixed for the Return of their Souls into them ; all Hope of re-assuming their own Bodies would be over, and the Consequence would be, that their Souls, which were naturally Immortal, would be obliged to animate *strange* Bodies, and in this new Habitation run all the same Risques they had done before. This he says, absurd as the Notion is, was the Opinion of the ancient *Ægyptians*,
which

which was borrowed by the *Greeks*, but altered by them into the Doctrine of the Metempsychosis, or the perpetual passing of the Soul from Body to Body, according to its good or bad Behaviour, during the time of it's inhabiting the First. This new Doctrine the *Greeks* were ready to ascribe to the *Ægyptians*, but *unjustly*, according to him, it being evident that the Doctrine of such a perpetual Change of Bodies, to atone for their Faults, by no means agreed with the well-known Solicitude of the *Ægyptians* to *preserve their Bodies* from Destruction by so many Precautions; or with those *expiatory Sacrifices* which they so anxiously performed in Life, or ordered in Death; since, according to this Notion, the Transmigration itself was the Punishment of the Crimes of the Wicked, and the Recompence of the Virtues of the Good: a Scheme which the *Ægyptian* Priests were too *subtile* to espouse, it being easy to see what Advantages to themselves the Priests derived from the *Ægyptian* Notion of Immortality—the *Sacrifices* necessary to make Expiation for their Faults, as well as to engage the divine Power to preserve their Bodies and Tombs from being injured; the *embalming these Bodies*; and the perpetual
Guard-

Guardianship and care of these Tombs; which were inexhaustible Sources of immense Riches to them *. Such is the Account of this *French Abbot in short*, which takes up near six Quarto Pages in the Original, being drawn up with the Prolixity and Decorations common to that Nation: and according to this Representation of Things Life and Immortality were not brought to Light to the *Gentiles* by our Lord Jesus, since the *Ægyptians* believed a Resurrection from the Dead long before his Time. For this is an Account of nothing less than a proper Resurrection, and is so called by *Mascrier* himself, in direct Terms, “ I will not examine whether the *Creation* of a new Body would not “ be infinitely more natural than the *Resur-* “ *rection* of an embalmed Carcass, out of “ which they had torn the Entrails, and “ poured melted Pitch into the Brain. Religion, in requiring the Submission of “ human Reason, may indeed satisfy us “ that one is as possible to an Almighty “ Being who made and governs the Universe “ as the other, but by this Means the Absurdity of the Notion that the ancient

* Descrip. de l’Egypte, Let. 10. p. 45—50.

“ *Ægyptians*

“ *Ægyptians* maintained is not to be avoided,
 “ who *without the help of Revelation* had
 “ formed the Notion of *this kind of future*
 “ *Resurrection* *.” If then the *Ægyptians*, who
 were anciently such a distinguished Part of the
 Gentile World, and the *Instructors* of other
 Nations in *Religion* and Sciences, believed a
 Resurrection, how could Christ Jesus be said
 to bring it to Light, with Respect to the
 Rising of the Gentiles from the Dead, which
 I have been supposing was the Meaning of
 St. *Paul*?

Two things may be said, I apprehend, in
 answer to this Difficulty. In the first Place,
 it may be observed, that this affected not those
 to whom St. *Paul* preached, or among whom
Timothy ministred. They were the Inhabitants
 of *Syria*, of the lesser *Asia*, of *Greece*, and of
Italy, and perhaps of *Spain* †, to whom St.
Paul preached; and it was at *Ephesus* that
Timothy resided; according to the New-Tes-
 tament. Nor do I remember any thing like
 an *authentic* Account, that either the one or

* Sans le secours de la Revelation avoient imaginé cette
 Résurrection future. p. 48.

† See Rom. xv. 24, 28.

the other, discharged any Part of the Work of their Ministry among the *Ægyptians*. On the other hand, we know that the *Greeks*, according to *Mascrier* himself, did not embrace the *Ægyptian* Doctrine of a Resurrection, whatever other Notions they took from them; and the very mention of the Resurrection by St. *Paul* at *Athens*, a *Greek* City, drew Ridicule upon him, “ And when they heard “ of a Resurrection of the Dead some mock- “ ed,” Acts xvii. 32. Now *Ephesus*, with relation to the Inhabitants of which these Words, *Who has brought Life and Immortality to Light, &c*, are supposed to have been immediately written, (for *Timothy* is believed to have then resided there,) as well as many other Cities of the lesser *Asia*, had intimate Connexions with the *Greeks*, and their Philosophy flourished among them. Or if we rather suppose the Words might refer to the Gentiles of that Place where St. *Paul* was when he wrote this Epistle, which is known to have been *Rome*, the Resurrection of the Body was as much unknown there as among the *Greeks*. / Some of the Philosophers of *Greece* and *Italy* talked of a Transmigration, but a Resurrection of the human Body was
not

not to be found in any of their Systems of Philosophy.

But, Secondly, with Relation to the *Ægyptians* themselves, had St. Paul written to *Timothy* in *Ægypt*, he might have said the same Thing to him concerning that People with great Propriety, though we suppose the Representation of *Mascrier* perfectly just: for it is one Thing to *imagine* a dead Body should arise, and another Thing to have *just Grounds* to believe it; one Thing for *deceitful Priests* to make the Superstitious and Ignorant *fancy* such a Thing, and another to have the same *Holy Spirit*, that *assured* the Jews of a Resurrection to Life, *assure* the Gentiles of it also, which was the Thought of St. Paul.

These two Considerations are, I think, perfectly satisfying: but a *third* may be added, and that is, that it is very much to be questioned, whether the *French Abbot* is exact, in his Representation of the *Ægyptian Doctrine* of a *future Resurrection* of their embalmed Bodies: it is certain that in some other Points he is not the most accurate Writer in the World. I therefore very much doubt

doubt the Justness of his Account, of the *Ægyptian* Expectation of the Resurrection of a Body *embowelled* and *filled with Drugs*; and am apprehensive, that these are only Consequences, inconclusively drawn, from Premises that will not support his Reasonings, as I have never elsewhere observed such an Account of the Opinions of the ancient *Ægyptians*; whereas had it been a true Representation of their Doctrine, it must, one would imagine, have *often* occurred, and particularly in the ancient Apologists for Christianity, who mentioned *every thing* they could think of to soften the Prejudices of the Heathens against the Evangelic Doctrine of a Resurrection, which appeared to them utterly incredible. The Metempsychosis of *Pythagoras* and *Plato* they did introduce into their Arguings, but not one Word, that I can remember, of the Revival of an embalmed Body; which *Mascrier* himself supposes, to be a much more difficult Thing to believe than the Creation of a new One: and yet, according to him, the ancient *Ægyptians*, the great Masters of the *Greeks*, believed it with great Universality, and made it a Part of their State-Religion, which Belief would, surely! have been a much stronger Prejudice
in

in their Favour than many Things they mentioned*.

And without consulting *all* the old Authors that have written concerning the *Agyptians*, for the Determination of this Point, it may, possibly, be sufficient to Remark, that *Herodotus* gives no such Account

* Nor is the Objection to Monsieur Maillet's Notion trifling, which may be drawn from the *State in which many Mummies are found when they are opened*. It appearing from one that was examined not long since in London, by Dr. Hadley, and some other ingenious Gentlemen, of which an Account is given in the Philosophical Transactions for the year 1764, that it was almost entirely divested of its Flesh, and nearly reduced to a mere *Skeleton*, before it was wrapped up in the filletting. They observe indeed that all Mummies seem not to have been treated after this Manner, from some Observations that others of the Curious had made upon them, yet it seems they frequently were little more than the bare Bones wrapt about with Linen, in such a manner as to look like an entire Body, and rendered still farther agreeable to the Eye, by Paint and Ornamental Figures drawn on the outward Covering: now could this very imperfect Preservation of the Body be sought after, at such an Expence, from the hope of its Revival in this State? Nor is it totally to be forgotten, that this Mummy is supposed to have been taken out of the Royal Pyramids, where, surely! they would have exerted all their Art to have preserved it in the happiest Situation for it's being re-animated in their Power, if they really had expected a Resurrection of their embalmed Friends, whose Bodies were sufficiently preserved to be fit for a Re-union to the Soul. This, I think, must be allowed not to look very favourably on this French Gentleman's Notion.

in

in his Euterpe *, in which there is a very circumstantial and minute Relation of the Opinions and Practices, as well as of the History, of *Ægypt*; and that *Herodotus* is the oldest Writer of their History we know of, on whom we can have any Dependence, the inspired Historians of the Jewish Nation excepted. To which is to be added, that some other Authors have given a very different Account from that of *Mascrier*, of the Views of the *Ægyptians* in embalming their Dead: *Servius*, in particular, who wrote a Commentary on *Virgil* almost 1400 Years ago, supposes, in a Note on *Æn.* 3. v. 67, that the *Ægyptians* preserved the Bodies of their Dead for a long Time, by embalming them, that the Soul might long continue such a Connection with it *as not quickly to transmigrate into another Body*. This seems to be just the Account that *Herodotus* gives, and perhaps was taken from him, for he tells us *that the Ægyptians first gave this Account that the Soul is immortal; and that on the Dissolution of the Body it always goes into another Kind of Animal; also that when it has passed through all Kinds of*

* The second Book of his History.

Beasts, Fishes, and Birds, it again enters into an human Body; and that the passing through these Changes is accomplished in three thousand Years, &c. Here is no Account of the Resurrection of an embalmed Body, but of entering into another human Body. And what *Mascrier* makes a Period of thirty or forty thousand Years, *Herodotus* seems to suppose was one of three thousand only.

Bishop *Warburton* has cited both the Passage of *Servius*, and that of *Herodotus*, which I have been referring to, in one of his Notes on the fourth Book of the Divine Legation of *Moses* demonstrated*, and has given us a Criticism of one of his Friends on that of *Herodotus*, in which we are told, that it is very unnatural to suppose, that the Notion of Immortality and the Doctrine of Transmigration are of the same Date, and that it might as well be imagined that the Cycles and Epicycles in the old Astronomy were as old as the Knowledge of the Planet's Motion. It may be so, this however doth not at all imply their believing a Resurrection of

* See p. 179—181. Ed. 1741.

the embalmed Body before their inventing the Doctrine of Transmigration, nor doth he drop any Insinuation of that Kind; and if it did, the Doctrine of Transmigration upon the Corruption of the Body, shews such an Apprehension was lost by the Time of *Herodotus*, and consequently, when our Lord appeared, there was no Expectation of a Resurrection of the dead Body among any of the Gentiles, no not among the *Ægyptians* themselves, nor *any thought* remaining of their *Ancestors* having had such an Hope.

If there is no Foundation for the Representation this *French* Writer has given us, of the Belief of the ancient *Ægyptians*, there cannot be the * least Pretence for an Objection

* I have indeed very lately met with a Passage, in a pompous Volume of Roman Antiquities, published at the Hague in 1726, in which the Author (M. A. V. N.) supposes the Greeks themselves expected a Resurrection of the Dead—the Greeks that dwelt in the neighbourhood of *Ephesus*, where Timothy is believed to have resided, to whom this Epistle is inscribed. For quoting a Passage from Phocylides, an ancient Poet of Miletus, in his Remarks on the seventy-fifth Plate of this Collection of Antique Monuments, he tells us, “ It appears by
“ this Passage that the Greeks” (who buried their Dead, and did not burn them as the Romans afterwards did,) “ confi-

tion to the Explanation of the Words of St. Paul to Timothy which I have proposed: but if, contrary to all Appearances, *Mascrier* should be more accurate in this Point than I imagine, the two first Considerations are abundantly sufficient to relieve this Difficulty.

This

“ dered Fire as a merciless Destroyer which consumed all the
 “ Principles of Life in the Body, in such a manner that a Body
 “ which was burned never could rise again, which would not
 “ have been the case if it had not been committed to the
 “ Flames.” The words of Phocylides, he thinks, prove this, who strongly recommends *burying* the Dead, in opposition to *burning* them, “ I believe therefore”, continues this Author, “ that the Greeks *persuaded of the future Resurrection of the*
 “ *Dead*, and impressed by the Notion that Burning absolutely
 “ destroyed all remains of Life in the Body, abstained *for this*
 “ *reason* from that kind of Treatment of the Dead. Which
 “ was also”, he says, “ the Opinion of Blase de Vigenere, a
 “ learned French Writer who translated a book of Philostratus
 “ concerning painting”. This is really amazing: however well qualified this Writer might be, in other respects, for decyphering these ancient carvings and inscriptions, he fails here surprizingly, the Greeks *that buried their dead* having no more hope of a Resurrection than the Romans, who *burned* their's. *Both sorrowed equally without Hope* (1 Thess. iv. 13): the Greeks of Thessalonica equally with the Inhabitants of Italy. The Words of Phocylides, as they are cited by this Writer, are, it must be owned, very strong; but surely a Writer on this subject ought to have known, that the Learned are *vehemently inclined to disbelieve the Genuineness of the Poem*
 ascribed

This truth then, *That Gentiles without Circumcision were to be Partakers of the Resurrection*, was brought to light by the Gospel: but it was not *immediately* brought to light. It was not under the Personal Ministry of our Lord, he had many Things to say to them which they were not then able to bear, and for that Reason were not then disclosed*; it was not brought to light when *Cornelius* sent for *St. Peter* to preach to him, it being the pouring out the *Prophetic Spirit*, (another of the *Prerogatives* of the Jewish Nation according to *Rabbi Bechai*,) on *Cor-*

ascribed to Phocylides, and no wonder, since the Language of this Passage is infinitely more like that of a Christian, than of an ancient Heathen, as is appearent to those that read the Translation this writer gives of it. “Cover with Earth those
“ that lie unburied, and open not the Tombs of the Dead,
“ least thou shouldest draw the Divine displeasure upon thyself.
“ It is a Crime to destroy the Harmony and Arrangement of
“ the human Body. For we hope that the remains of the
“ Dead will see again the Light, and that they will then be-
“ come Gods. Our Souls suffer not the Corruption of our
“ Bodies. They are the Image of God, and Heaven is their
“ Habitation. On the contrary our Bodies, formed of the
“ Ground, return to it again, and are turned to Dust”. Is
this the Language of an old Heathen Poet? A Man that is not
possessed of half the late Dr. Bentley’s skill in Criticism will
find no difficulty in determining, whether this passage be
genuine, or not.

* John xvi. 12.

nelius and his Friends, that seems to have determined St. *Peter* to order them to be baptised, which Solemnity, it is known, was considered as a Pledge of that Salvation † that Christians hoped to enjoy, of whose Doctrine the *Resurrection of the Dead* was one of the first Principles, according to Heb. vi. 2, and consequently a Pledge of *their Resurrection*.

The attending to these Circumstances will serve, I apprehend, to free another Part of the New-Testament from a Difficulty that otherwise would be extremely intangling, that is, St. *Peter's Account of the Conversion of Cornelius the Roman Centurion*, which he gave to the believing Jews at *Jerusalem*, when they reproached him with going in to Men *uncircumcised*, and eating with them — “ He shewed us,” says the Apostle among other Things, “ how he had seen an Angel “ in his House, which stood and said unto him, Send Men to *Joppa*, and call “ for *Simon* whose surname is *Peter*: who “ shall tell thee Words, whereby thou and

† 1 Pet. iii. 21.

“ all

“ all thy House shall be SAVED,” Acts xi.
13, 14.

The Character of *Cornelius*, before this, was extremely amiable. He was indeed uncircumcised, but he did not practise the Idolatries of his Countrymen, *he feared God*, the living and true God ; and was so well instructed in Piety, and so zealous, that *all his House* were in like manner free from Idols ; he also gave *much Alms to the People*, to the Jewish Nation that is ; and *prayed to God alway* ; Acts x. 2 : yet it should seem, notwithstanding all this, the Knowledge of the Gospel was necessary to his SALVATION.

In some former Ages this gave no *great Pain*. Men were wrought up to such a Spirit, that they not only condemned the *most virtuous* of the Heathens to everlasting Torments without Mercy, but their Fellow-Christians too, who could not think according to their Decisions, or would not submit to all their Usurpations. But the Reformation brought in a different Temper : *Huldéricus Zuinglius*, one of the earliest of the *Swiss* Reformers, in an Epistle to the *French*

King *Francis* 1st, prefixed to a Confession of Faith, places *Socrates*, *Aristides*, *Numa*, &c, with the Saints of the Old and New-Testament; and elsewhere supposes them to err, who *condemn* all those that we call Heathens*. Since his Time matters have been carried farther—so far, that I have read an Apologist for Christianity who affirmed, that the contrary Opinion is of such a Nature, that if the Religion of Jesus really taught such Doctrine, it would be to him a sure Mark of Falshood; and no Miracles whatever could make it credible.

This has been said, but I have no where seen a clear Explanation given of these Words of St. *Peter*, or rather of the Angel, which seem to be *damnatory* of the most virtuous Heathens who live and die ignorant of the Gospel. This is however the only Passage of the New-Testament, I think, relating to this Subject, which is attended with any considerable Difficulty.

The late Bishop of *London* (,Dr. *Sherlock*,) has, like himself, observed with great Force

* Vide Turret. Inst. Theol. Loc. 1. Q. 4. § 22.

and

and Spirit, in one of his Volumes of Sermons, that the concluding from Acts x. 34, 35, "Of a truth I perceive that God is no Respecter of Persons: but that in every Nation, he that feareth him, and worketh Righteousness is accepted with him," that it is sufficient to all the Purposes of Salvation to live according to the Principles of the Light of Nature, must be drawing a Consequence that cannot be right, because it would be to make *Peter* have a Vision to go to *Cornelius* to signify just nothing at all; and that the Declaration made by the Apostle in these Words would amount to this, that God gave this virtuous Heathen a Grace which he did not want. This is arguing, I think, with a Force that cannot easily be resisted by any impartial Enquirer after Truth, at least it makes a great Impression on *my* Mind.

The Bishop however doth not shew, in that Sermon, how this Declaration of the Apostle may be understood, in such a softened and qualified Sense, as not to draw after it this invidious Consequence, of consigning over to Hell the most virtuous Heathens that died unproselyted to the Religion of Jesus; nor yet does he seem to be willing
to

to admit of this Rigour; he turns the Matter off with saying, that if it be asked, *What would have become of Cornelius had he died without being made a Christian?* that it would open a large Field of Discourse, *too long* to be then considered, but that *supposing* he would have found *Rest to his Soul* from the Mercy and Goodness of God, it ought to be considered, and would be more to the Purpose, what would have been the Case of *Cornelius* had he rejected the Call: how could he have prayed to God to guide and direct him after he had refused his Direction? This is indeed a Thought that deserves the most serious Attention of those that reject Christianity among us, and is strongly arguing a Point he had in view, but doth not quite satisfy the *anxious* Mind,

This Satisfaction however, if I mistake not, may be derived from the *received Jewish Doctrine*, of the Resurrection's not being universal; and the considering the History of the Conversion of *Cornelius* in this light, may deliver the Minds of Men from such Misapprehensions as might *overthrow* the Faith of some, and *distress* many more. For
when

when St. *Peter* telleth the believing Jews at *Jerusalem*, that the Angel that appeared to *Cornelius* comforted him, with an Assurance that *Peter* should tell him Words *whereby* he and all his House should be saved, we are not *necessarily* obliged to suppose that *Peter*, or those to whom he apologized for his Conduct, understood any thing more by that Term, than an *uncircumcised Roman's* partaking, along with his Friends, of the peculiar Prerogatives of the *Israelites*, and in particular of the Blessedness of the Resurrection, which it had been before usual to suppose, never were granted to any of another Nation, without their coming over to the Observation of *all* the Law of *Moses*; nor indeed is it *probable* that any thing farther was intended by that Word.

The Word SAVED doth not *necessarily* oblige us to understand any thing more by it in the first Place. The Words *Save* and *Redeem* are used in the Scriptures as synonymous Terms: “ Blessed be the Lord God
 “ of Israel, for he hath visited and *redeem-*
 “ *ed* his People, and hath raised up an
 “ Horn of *Salvation* for us in the House of
 “ his

“ his Servant *David*; as he spake by the
 “ Mouth of his holy Prophets, &c, that we
 “ should be *saved* from our Enemies, &c,”
 Luke i. 68—71; *Anna* gave Thanks like-
 wise to the Lord, “ and spake of him to all
 “ them that looked for *Redemption* in *Jeru-*
 “ *salem*,” Luke ii. 38. Here *Redemption*
 and *Salvation*, *redeemed* and *saved*, are used
 as Terms of the same Import. Now the
 Word *Redemption* is evidently used in the
 New-Testament for the *Resurrection*, “ Wait-
 “ ing for the Adoption, to wit, the Redemp-
 “ tion of our Body,” Rom. viii. 23; the
 Word *saved* then may be understood, un-
 doubtedly, in the same Sense, *saved from the*
Power of the Grave. Consequently the Word
saved in St. Peter’s Apology, doth not *necessa-*
rily signify any thing more than this. The
 Words *saved* and *redeemed* are used even in a
 lower Sense than that of Deliverance from
 the King of Terrors, for being made free
 from the Power of common Princes, often
 in the Old-Testament, and *sometimes* in the
 New, this Point then cannot *justly* be con-
 tested.

But

But I go farther: the Word *saved* cannot *with Probability* be understood in this Passage in any other Sense, if we either consider the *Disposition and Character* of *Cornelius*, or the *Views* of the Jewish People.

The Account that is given us of *Cornelius* insinuates his being under some *Anguish* of Mind, and that this heavenly Monitor was sent to him in order to remove his Disquietude. “*Cornelius*,” said the Angel to him, “thy *Prayer* is heard, and thine Alms are “had in Remembrance in the Sight of God,” Acts x. 31. The Prayer then of *Cornelius* seems at that Time to have expressed *Uneasiness and Distress* on that Point, which the Angel was sent to explain, by the Intervention of St. *Peter*, and by that Means remove his Anxiety. Now what were the great Things discovered to him by St. *Peter*’s Ministry? They were—That God had removed the Distinction betwixt Jew and Gentile, and that from that Time forward no Man was to be called *common or unclean*; and that through the Lord Jesus all that believe in him should receive the Remission of their Sins, so as to become possessed, without submitting,

mitting to *Circumcision* and the *full* Observation of the Jewish Religion, of those Privileges that had been before thought to be appropriated to the Jews. These are the Things that in fact were made known to *Cornelius* by St. *Peter's* coming to him, and about these Things therefore we may believe it was that he was *anxious*.

The Character of *Cornelius* confirms this. There were doubtless Reasons of considerable Weight that dissuaded *Cornelius* from submitting to Circumcision, and the giving up himself to the full Observation of the Law of *Moses*. Some of these Reasons might be of a Secular Kind, but of considerable *Importance*; and some of them might arise from the *Painfulness* of the Rite of Initiation, and the *Troublesomeness* of many of the Precepts of that Law. But *Cornelius* was not one of those that thought of nothing more than living in a Course of *Philosophical Virtue*, he had a great Attachment to the Jewish People, for it is said "He gave much Alms to the People," that is of the Jews, as well as that he "prayed to God alway," Acts x. 2, and doubtless received great Impressions from

from the Conversation of those that were skilful in their Laws, and were revered by their Countrymen; had they then taught him the *absolute Necessity* of Circumcision to the obtaining *Rest to the Soul*, one can hardly imagine a Person of the religious Character of *Cornelius* would have so long delayed becoming a *Profelyte*, and continued in a State of Anxiety about a Matter of such infinite Importance: it must surely have been about an Affair of less apprehended Moment, though of considerable Consequence, such as the determining whether upon the whole it was most eligible *as to him* to continue in the State in which he then was, practising all those Laws of God *that were given to all Mankind in general*, by observing which *Enoch* and *Noah* had pleased God, and the first of them obtained a Translation into the World of Blessedness of an extraordinary Kind; or whether he should voluntarily take upon himself the *superadded Burthens* of the Law of *Moses*, in order to obtain it's *additional Privileges*. A Determination, which a *Wise and Good Man*, in the Circumstances of *Cornelius*, might find himself a good deal perplexed

ed about, and concerning which he nevertheless could not be without Anxiety.

To establish this more effectually, as well as to argue the Improbability of understanding in the Word *saved* in the most important Meaning of it, from the *Improbability of the Jews understanding St. Peter in this Sense*, which is another Thing I have mentioned, let us consider what was the *View* in which the Jewish People, of that Time, looked upon the Gentiles that were *Virtuous and free from Idolatry*. If the Jews did not look upon such Gentiles in a *State of Damnation* in the most *rigorous* Sense of the Word, *St. Peter* could not intend that Sense, nor could the Jews, to whom he was making an Apology for his Conduct, so understand him, though later Christians have. The ancient Jews, as we have seen, did not ascribe to Circumcision the Power of *immortalizing* the Soul, as *Dodwell* is said to have done to Baptism, for they supposed all Souls existed after Death, and accordingly we find the Immortality of the Soul is not supposed, *by them*, to be a *Prerogative* of the Sons of *Abraham*, but belonging in common to the human

human Race; now if this be true, and it be admitted that they supposed them to be in a State of Consciousness, and to feel either Pleasure or Pain, according to what has been before remarked in these Papers, it must have been a strange Alienation from Mankind to suppose *none of other Nations* were in a State of Pleasure, but all, *Virtuous and Vicious*, in a State of Misery; and especially as the giving a Place of Rest to the Virtuous Heathens in the World of Spirits, in no wise hurt the Pride of the *Israelites*, since this might be allowed, and all the Prerogatives of that Nation which Rabbi *Bechai* enumerates remain entire—the Resurrection, the Spirit of Prophecy, the Land of Canaan, and the Law. It was the Gospel's making them *Fellow-Heirs*, and of the *same Body*, and Partakers of the *Promise*, Eph. iii. 6, equal Sharers in the *Blessedness of the Resurrection*, and of the Spirit of Prophecy, that gave the great Offence to the Jews; the Supposition of their enjoying an inferior Degree of Happiness, a State of Repose in the World of Spirits, could not be alarming to them. It is natural then to conclude that they supposed Virtuous Heathens were in a State of Happiness after Death, the

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adopting

adopting the contrary Tenet would have been a Rigour of no manner of Use to them.

But from Theory, in which we are liable to great Deceptions, let us proceed to Facts, which will confirm this Notion of the *Jewish* Doctrine. *Menasseh* then assures us *, that it was a Maxim of the ancient *Jews*, that *God would not defraud any Creature of it's Reward*, which supposes the Happiness of the *Virtuous Heathen* after Death; and especially if we add that it was also a saying of *Antiquity* among them, that *the Pious Gentiles were to have a Part in the Future World* †. *Menasseh* indeed goes so far as to suppose this Saying signifies that the *Gentiles* should partake of the *Resurrection*: but as *Jewish Antiquity* did not suppose that the *Gentiles* should share in the *Resurrection*, making it *on the contrary* a *Prerogative* of the *Jewish Nation*, on the one Hand; and it appears, on the other, that some of the most learned of their *Rabbies*, *Maimonides* in particular, have believed that their *Elder Writers* meant by that term, not unfrequently, the *World of Happy*

* Lib. ii. c. 9.

† Ibid p. 183.

Spirits; it is much more natural to understand this Saying, *the Pious Gentiles shall have a Part in the Future World*, of their entering into a State of Happiness at Death, than of their partaking of the Resurrection. *Maimonides* must have been as capable of determining this Point as any of the Jewish Doctors, and *Menasseh* himself telleth us *, that he understood the Ancients as meaning by that Term the World of Spirits; and by his Words, which *Menasseh* has given us, it appears, that he intends the World of *Happy* Spirits, for they are these, “ No Body shall partake of the “ FUTURE WORLD, the *Souls only* of ‘the “ PIOUS when seperated from the Body shall “ enter into it.” In like Manner, in a Book of great Authority among them, intituled *Zoar*, there is a Passage, according to *Menasseh*, which imports that those that deserved well of the *Israelites* in their Captivity would have great Felicity in the Future World †: not at the Resurrection, for the Reason before assigned, I presume, it’s being a Jewish Prerogative; but in the World of Happy Spirits.

* Lib. iii. c. 1.

† Ibid Lib. ii. c. 9 ad fin.

We are not informed what the Ages were in which these old Jewish Writers lived, whose Maxims *Menasseh* has cited, and he might call those Ancients who lived some Centuries after our Lord, however there is no Reason to think the Jewish Doctrine on this Point underwent any considerable Change; No! as I have shewn from the New-Testament itself, as well as from other Writers, what were the Sentiments of the Old Jews with respect to the Resurrection's being appropriated to their Nation, and the Consciousness of the Soul in the separate State, so I am apt to think the sense of the Jewish People in the Time of the Apostles, with respect to the Point before us, *the State of the Virtuous Heathens in the World of separate Spirits*, may be discovered there.

The second Chapter of the *Romans*, if I am not mistaken, when examined with Care, will do it. It is evident that the Apostle is there speaking of wicked unbelieving *Jews*, as in the first Chapter he is speaking of *such Gentiles*. Now St. *Paul* supposes in this second Chapter, that these *Jews*, who were unprofelyted to the Gospel, believed a Future Judgment

Judgment, (although they acted not conformably to such a Persuasion,) in which God would render to every man according to his Works, *to the Jews, who by patient continuance in well doing sought for Glory, Honour, and Immortality; Eternal Life:* on the contrary, *to them who were Contentious, and did not obey the Truth, but obeyed Unrighteousness; Indignation and Wrath.* Yea a Judgment so universal, that he would render *Tribulation and Anguish upon EVERY SOUL OF MAN that did Evil, to the Jew first, and also of the Gentile: But Glory, and Honour and Peace, to EVERY MAN that worketh Good, to the Jew first, and also to the Gentile.* All this, he seems plainly to suppose, these *unprofelyted Jews* professed to believe, however uninfluenced their Lives were by such Notions; or at least, that according to the Doctrines of the Jewish Teachers, this was what they were to be supposed to profess: according to whom, *there is no Respect of Persons with God, says the Apostle, for as many as have sinned without the Law, shall PERISH without the Law,* their Bodies being *lost* in the Grave, they shall have no Share in the Resurrection; while *as many as have sinned in the Law, that is under the Law of*

Moses, shall be raised to Judgment; and *shall be judged by the Law, in the Day when God shall judge the Secrets of Men*, by JESUS CHRIST according to MY Gospel, though not according to thy Apprehensions, this being a Point in which we differ, but as thou allowest the rest that I have been mentioning, as *being called a Jew, and resting in the Law*, and making thy Boast of God, consider the Consequences—which the Apostle lays open with great Energy and Conviction in the subsequent Verses.

If this Explanation of the Paragraph be allowed of, and I think it is a natural one, the unbelieving *Jews* supposed the *Virtuous Heathen* might have *Glory, Honour, and Peace*, in the *World of Spirits*; though they were not to share in the superadded Felicity of the *Resurrection*.

St. Paul must be understood to be arguing on Principles they themselves allowed, or his Reasoning would be vain, and he gives no Intimation in the World of his mentioning any Thing they disallowed till he comes to the 16th Verse, where he speaks of a
 Thing

Thing that was not admitted by them—The Appointment of the Man Christ Jesus to be Judge in that solemn Day, on which Occasion he adds, *according to my Gospel*, which clearly supposes that the rest, that went before, were *according to the Jewish Doctrine*, and Principles acknowledged by them.

Which must be farther strongly confirmed, to those that suppose the Resurrection is *absolutely Universal* according to the Doctrine of the New-Testament, taking in the ancient *Gentiles* that never heard of *Moses*, as well as those that have received the Gospel of *Jesus*, as almost all *Christians* do; for if that Supposition be just, the 12th Verse, which represents the *Gentiles* that received not the Law of *Moses*, as *perishing* without Law, or not partaking of the Resurrection, as the Word seems to signify, being used in that Sense in the 1 Cor. xv. 18. by the same Writer, that Verse gives us *mere Jewish Sentiments*, and Notions which the *Jews* received, but which the New-Testament has corrected, consequently the preceding Verses must contain an Account of the Doctrines of the An-

cient *Jews* too, though in many Points they may *coincide* with those of Christ.

In this View, what an Accuracy and Force is there in the *Distinctness* with which the Apostle represents the Hope mentioned in the 7th Verse, from that spoken of in the 10th! In the 7th, he speaks of Glory, Honour, and *Immortality*; in the other, of Glory, Honour, and *Peace* only; which, as *Immortality* was not allowed by the *Jews* to belong to the *Gentiles*, according to 2 *Tim.* i. 10, that is, a Rising from the Grave in *Incorruption* and to *Endless Life*, represents the Jewish Doctrine with the utmost Precision, if we suppose the 7th Verse speaks of the Hopes and Pursuits of the *Jews* only, and the 10th of the Consequences of the Virtue of the *Gentiles* as well as of that of the *Jews*: and so the 10th Verse is not a simple *Repetition*, as may have been imagined, but the adding something *new* to what went before.

And if this was the Jewish Belief in the Apostolic Age, as well as some Time afterward, which this second Chapter of the *Romans* seems to determine, when St. *Peter* used the Term *SAVED*, in his recital of this Story concerning

concerning *Cornelius*, he could not *intend*, or be *understood* by his *Auditors* to *intend*, the *Happiness of the Soul*, but *the being saved after the Manner of the Jews*—the being *saved out of the Corruption and Horror of the Grave*: and if so, all the Difficulty arising from this *damnatory Clause* of the New-Testament is over; nor can any Objection drawn from hence have any Force, in Opposition to the many strong Proofs of the Truth of Christianity, unless it can be proved that this Passage *cannot*, with any Probability, be understood in this Sense, which I am willing to hope no one will pretend to do after what has been said upon the Point.

To support this Interpretation, it is by no Means necessary to suppose this Notion of the Resurrection's not extending to the whole Human Race, but it's being the Prerogative of those that are favoured with Revelation, is exactly conformable to what shall happen. The Doctrine of the absolute Universality of the Resurrection of the Dead—of the Resurrection of those that never heard of the Gospel, equally with those that have and have embraced it;
of

of those that never heard any Thing of Revelation *in the Times preceding* our Lord, as well as those that have lived since ; commonly obtains among *Christians* : though whether it may not have been taken up a little too hastily might possibly be questioned ; as well as whether the contrary Supposition may not better illustrate some Passages of Scripture. But this is not a Point that affects the Explanation that has been given of the Case of *Cornelius* : for if this *absolute Universality* of the Resurrection be indeed the *Truth of God*, it was not known to *Cornelius* ; nor, so far as appears, to the *Christian Church*, or *St. Peter*, at that Time, they retaining their Jewish Prejudices at least 'till they were contradicted by the farther Teachings of the Spirit of *Jesus*, who was to lead the Disciples into all Truth, but who did it however *gradually*, as appears from this very History of *Cornelius*, and no such Correction of the Jewish Notion *previous* to the Time this happened can be, I am persuaded, produced, if it can be shewn there has been any such Correction at all.

The View then in which we are to look upon this Story of *Cornelius* seemeth to be
this.

this. The Centurion was convinced of the Idolatrousness of the Religion of the *Romans*, and became a Worshipper of the One God. He was so struck with the Jewish Religion also as very much to favour it; his Alms to the People—the People of *Israel*, prove this. But he was not very willing absolutely to conform himself to all the Rites of the Law of *Moses*. Various Reasons might concur to produce this Unwillingness. In Fact we know several were in these Circumstances: the Centurion mentioned in the 7th of *Luke* was one. *Cornelius* however was not *easy* in this Situation, *he could not but know what Privileges the Jews ascribed to Circumcision*, they that our Lord describes as compassing Sea and Sand to make Profelytes: it is no Wonder then that he could not look on his State without considerable Uneasiness. The Notion of the Resurrection was laughed at among the *Greek Philosophers* when *St. Paul* preached at *Athens* indeed, but the *Gentiles* were, many of them, anxious about their dead Bodies, as well as their Souls, and strove to preserve them from Corruption as long as they could, which could not but endear to them the Thoughts of a Resurrection, if they could

could any way get over that *Prejudice* of the Impossibility of such a Thing, which the Apostle intimates, I should think, when he says that “the earnest Expectation of the “Creature”, or rather of the Creation, the *Gentile World*, “waiteth for the Manifestation “of the Sons of God”, the Adoption that is, or the *Redemption of the Body from the Grave*, Rom. viii. 19. compared with the 23d; and in those still stronger Terms of 22d Verse, “For we know that the whole Creation”, the *Gentile World* in general, “groaneth, “and travelleth together in Pain ’till now”, waiting for Redemption. These Things seem to have made *Cornelius* uneasy, and were, we may believe, one Point to which his Prayers very often referred, begging that God would teach him what to do. His Prayers were heard, and an Angel sent to relieve him from this Perplexity, by telling him what he ought to do, and assuring him that by that Means he should obtain a blessed Resurrection from the Grave. This *St. Peter*, conformably to the Language of his Countrymen in that Age, calls being *saved*.

But

But this is not all the Benefit that may be derived from this Observation, on the Meaning of the Word *Saved* in this Passage, it may serve to explain another Place of the Acts of the Apostles, in which that Word occurs, and the clear Light in which it sets it serves to confirm the preceding Account. The Place I mean is from the 1. v. to the 11. of the 15 Chapter, inclusively. *Certain Men, which came down from Judæa, taught the Brethren, the converted Gentiles, that except they were circumcised after the Manner of Moses they could not be SAVED; in that full and complete Manner, that is, that those that were Circumcised had Reason to expect, and particularly as to rescuing their Bodies from the Grave. To prove the contrary to this, after there had been much disputing upon this Point, St. Peter reminds them of God's having given the Holy Ghost to the uncircumcised converted Gentiles, putting no Difference betwixt the Jews and them, and so, according to St. Peter, testifying their Salvation, for that is the Consequence St. Peter must be understood to design to draw, and which, in Fact, he was supposed by his Auditors to have drawn. This however was no Proof at all*

all of their *Salvation* in our common Sense of the Word, taking it to mean *the future Happiness of the Soul*, for our Lord affirms the contrary in the 7th of *Matt* (, v. 22, 23); but it was a Proof, a sure Proof, of the *Salvation* of these Uncircumcised Converts to the Gospel, in the Sense I am now supposing: for their *visible* Admission to one Privilege, which had been supposed to be a Prerogative of the Jewish Nation, was an *indubitable Token* of their future Participation of another, and in this View the Argument is conclusive, and *only* in this View. So *St. Peter* argued after this Manner when this Event first happened, and the Argument was so convincing, that it put to Silence those that were not very willing to allow of it: for he ordered *Cornelius* and his Companions, without Circumcision, to be admitted by Baptism to the Hope of that future Mercy of a Resurrection, which had been thought a Prerogative belonging solely to the Circumcised, God having, without Circumcision, incontestably communicated to them another Mercy which had been thought to be appropriated to the Circumcised—the *Prophetic Spirit*, it appearing from what I before cited from Rabbi *Bechai*,

Bechai, that the one was as much esteemed a Prerogative of that People as the other, for which Reason St. *Peter* thought the pouring out the Prophetic Spirit on them was so decisive, “ then answered *Peter*, can “ any Man forbid Water, that these should “ not be baptized, who have received the “ Holy Ghost, as well as we?” St. *Peter* then, in this Assembly at *Jerusalem*, with inimitable Address, takes Notice of the ugly Consequences *with respect to themselves* this rigorous requiring Circumcision, and consequently an universal Submission to the other Rites of the Law of *Moses*, would draw after it: for if the Blessedness of a Resurrection *absolutely* depended on an exact Observation of the Mosaic Law, they themselves had Reason to tremble, for it was a Yoke which neither they, nor *their Fathers*, had been able to bear, that is, they had not, nor could well fullfill all it's Appointments, * referring, as I suppose, to the not attending three Times in a Year at the Temple, and perhaps

* St. *Paul* takes Notice of the same Circumstance, Gal. vi. 13.

some other Things, * which Neglects, if Circumcision, and by Consequence a *most exact*

* The not attending three Times a Year at the Temple, affected the far greatest Part of the Jews, who lived at too great a Distance from *Jerusalem* to fullfill that Precept, though of great Consequence according to their Religion. There were *other* Things, in which *they* were concerned who lived within the Precincts of the Holy City itself. Such were the submitting to a King set up over them who was not of *Israelitish* Descent, as *Herod*, it is well known, was not, which the Law in Deut. xvii. 15. was supposed to forbid, since the Consciousness of it the Talmud tells us, made *Agrippa* weep (Lightfoot V. 1. p. 980); the suffering some *Ornaments in the Temple* which many of them thought to be of an Idolatrous Nature, the Golden Eagle in particular, which two learned Rabbies excited their Disciples to pull down, when they thought *Herod* was near Death, of which *Josephus* gives an Account, (Antiq. L. 17. c. 6,) which Demolition their Law seems to have required, Deut. xvi. 21, 22, and Exod. xxxiv. 13; the laying aside the Use of the *bitter Water in Cases of Jealousy*, which we are told by *Lightfoot* (V. 2. p. 1111,) was laid aside forty Years before the Destruction of *Jerusalem*, and consequently before the Time in which *St. Peter* spoke this, forbidden, I imagine, by the *Romans* to be used; who prevented their exercising some *other Acts of Judicature* they supposed their Law required, Acts xxiv. 6, 7, &c. They did not then observe their Law, with an *entire Exactness*, in those later and nicer Times; and as to the Days of their Fathers, the Writings of the Prophets shew their Deviations were very great: we need only read *Nehem. viii. 17*, to be convinced of it. Whether it was a Consciousness of this that produced the Effect *Menasseh Ben-Israel* mentions, I know not, which Author tells us, it was the Doctrine of their ancient Writers, that those that performed *one single Precept* of the Law, without
however

exact Observation of the Laws of *Moses*, was so essential, would cut *them* off from the Hope of these supposed Israelitish Prerogatives, as well as the Want of Circumcision the converted *Gentiles*. But he observed, that as God had given Testimony to his gracious accepting of those Gentile Converts, by pouring out the Holy Ghost upon them, so there was Reason to Hope he would not be severe in Marking in them who were of Jewish Parentage, and in their Ancestors, this Want of an accurate conforming themselves in all Points to the Law of *Moses*, which was but too visible, “ We believe that through the “ Grace of the Lord Jesus Christ, we shall “ be saved even as they”, of whose future Resurrection God has given unexpected indeed, but sure, Tokens, in pouring out the Gifts of his Spirit upon them. This was pleading their Cause with a Wisdom and a Force which became an Apostle of the Lord Jesus, one that had received a Spirit and

however rejecting the rest, but on the Contrary approving them, deserved the Name of *Israelites*, and should partake of a Resurrection to Blessedness (, Lib. 2. cap. 8); but it certainly proves that the Obedience of many of them was very imperfect, according to the Observations of St. *Peter* and St. *Paul*, and that there was some Anxiousness about it.

E

Wisdom

Wisdom which neither the Adversaries of the Christian Faith, False Brethren, or Weak Judaizing Believers, could gainsay or resist, but which has by no Means been happily represented by the Commentators I have examined.

A recollecting these Sentiments of the Jewish People is also, I should Imagine, very necessary to a *clear and satisfactory* Explanation of the Words of our Lord to *Martha*,*
 “ I am the Resurrection and the Life: he
 “ that believeth in me, though he were
 “ dead”, though, as being a *Gentile*, he had
 before no Hope of a Part in the Resurrection,
 “ yet shall he live”, he shall arise from the
 Grave to immortal Life; “ and whosoever
 “ liveth”, he that as being a *Jew* hopes he
 shall be recovered again to Life after having
 been laid in the Dust, “ and believeth in
 “ me, shall never die”, shall never loose that
 Privilege which Apostates from the Law of
Moses shall, according to them that sit in his
 Chair; and which according to that Doctrine
 they therefore must, who reject the Messiah;
 the Prophet whom *Moses* required them to

* John xi. 25, 26.

hear,

hear, and who was to raise up the People and the Temple of *Israel* to the greatest Glory, who therefore must be guilty of a most criminal Disobedience to the Law of *Moses*.

“Believest thou this?” said Christ to *Marttha*, whose Ideas, it may be very easily imagined, were not perfectly free from Confusion, but perhaps as unembarrassed as those of many of the Commentators on St. *John*; for, understanding the Connexion that the Jews made, (and they *still* make it,) between the Resurrection and the Messiah, she so far entered into the Purport of these Words, as to acknowledge her Belief of his being that great Personage that was to come into the World, “Yea, Lord, I believe that thou
“art the Christ, the Son of God, which
“should come into the World.” But whatever Obscurity might as to her attend these Words of our Lord, this Account of the Jewish Doctrine of the Resurrection dissipates it, I hope, entirely as to us.

Besides these Remarks, which I have been making on divers Passages of Scripture, there is an Observation that may be proposed on these Matters, of a more general Kind, which

is, I think, too curious to be passed over in Silence, and that is the *Difference* that appears between the Sadducees and the Disciples of Jesus, in the Way in which each respectively departed from the Scheme of Doctrine, received by the *Body* of the Jewish Nation with regard to these Points—The Sadducees *wholly* denied the Resurrection, Acts xxiii. 8; the Disciples of Jesus owned the Doctrine, but denied it's being a *Prerogative* of the Jewish People. The Sadducees did not even allow of *any State of Consciousness* after Death, or at least of *any Apparitions* of Angels and Spirits, according to the same Passage of St. *Luke's* Account of the Acts of the Apostles; the Religion of Jesus admitted the first, and did not contradict the Notion of the Appearance of Spirits, but discountenanced the bringing them in to Influence the Minds of Men in Religious Matters. Luke xvi. 30, 31, is an incontestable Proof of it; which also proves that Things of this Kind were by no Means disagreeable to the Jewish Genius.

This Contrariety is, surely! remarkable. The general Account of the Sadducees, according to *Josephus*, was, that they were Persons of the greatest Rank and Wealth among

mong the Jews, but that their Number was but small*. Doth not this lead us to suppose that they were Persons of a refined Education, of large Acquaintance with the World, who conversed freely with the Learned of the Gentiles, as well as perused their Philosophic Writings; and that they might very possibly be engaged, in Part at least, in this Train of Thinking, by an Inclination to recommend themselves as much as they could to the Gentiles, while the common People that had, comparatively, little Intercourse with the rest of the World, were firmly attached to the Sentiments of their Forefathers, with the Pharisees their Leaders?

The Doctrine of the Joys and Sorrows of *Departed Spirits* in the Unseen World, though believed by the common People among the *Romans* and *Greeks*, as well as among the Jews, was, as it is well known, extremely ridiculed among the Gentiles of Figure and Philosophic Education; and as to a *Resurrection from the Grave* it was what the Gentile Philosophers made the most Exception against of any Thing, and derided it as one of the vainest Hopes *Mortals* could entertain. Bishop *Warburton's*

* Antiq. lib. 13. c. 10. § 6, & lib. 18. c. 1. § 4.

Divine Legation of Moses demonstrated will furnish Proofs in abundance as to the first of these Things; and the New Testament itself proves the other, in the Account which it gives us of the Manner in which St. Paul's mentioning the Resurrection was received at *Athens*, Acts xvii. 32.

The Jews of Rank, and less attached to their Religion than the Common People, did, we know, make use of some other Methods to recommend themselves to the Gentiles, which the Inferior People would never have done—they built Heathen Temples, they instituted Games according to the Usages of other Nations, &c, there is Reason therefore to imagine, that something of the same Temper did in Fact produce the Doctrine of the Sadducees as to these Points, or however recommend it to so many of the People of Rank and Fortune of that Country, in the Time of *Josephus* and the Apostles, as to form a considerable Sect. Jesus and his Apostles, on the other Hand, by teaching with so much Steadiness and Clearness the Resurrection, and the Doctrine of the Consciousness of separate Spirits, demonstrate that a catching at the Applause of the learned Gentiles, or a Philosophic Indisposition

Indisposition to admit of any Difficulties, did not influence them in their Teachings.

Were they then of a more *Vulgar* Turn, and impressed by Popular Prejudices? Not in the least. They rose equally above the Prejudices of the *Refined* and of the *Vulgar*. They admitted the Doctrine of the Resurrection, they made it a main Article of the Religion they taught, but, in direct Opposition to the Genius of the Common People of that Country, they affirmed it was *no Prerogative* of the Jewish People. The *Vulgar* are very apt to believe Stories of *Apparitions*, and a common Intercourse betwixt departed Souls and the Living; *degenerated Christians* have abounded in Accounts of this Nature; and I have before shown that Things of this Kind were very agreeable to the *Jewish Genius*; but we have few or no Accounts of Things of this Sort in the New-Testament, it's Accounts are as different from the *Legends of after-times* as can well be imagined, nay our Lord has directly discouraged the making *such an Use* of the Doctrine of the Existence and Consciousness of departed Spirits.

They departed then from the *Vulgar Opinions* of the Jews, and were greatly superior

to *National Prejudices* and *Popular Superstitions*. They were equally above the *Excesses of Refinement* and *Complaisance*, and the *Intractability* of the ancient Philosophic Temper, and therefore could not but be distinguished from the Sadducees, though *they* departed too from the common Doctrine of the Jewish People. What must we think of *mean and unlettered Men*, that rose above the Weaknesses of the *Polite* and *Illiterate* both; above the *Meanness* of *national Attachments* and the *Imperfections* of a *contrary Kind*? If it is not an absolute Proof, it must at least be admitted to be a *Presumption* in their Favour, and *dispose* us to believe *Flesh and Blood did not reveal these Things to them, but God**, the Father of ALL, and Giver of LIFE; and if it should be so, *they* must have been *Blessed* in receiving these Instructions, and they also must be *Blessed* that receive these Revelations from them with due Submission.

* Matt. xvi. 17.

P O S T S C R I P T.

SINCE these Papers were sent to the Press, for a second Edition, I have observed that another Writer, who is *extremely celebrated* in the World, has also given us an Account of the obtaining of the Doctrine of the RESURRECTION among the *Ægyptians*, as well as the *Abbot Mascrier*. I mean *Monf. Voltaire*: for he, I think, is generally understood to be the Author of a French Book, entitled the *Philosophy of History*, dedicated to *Catharine II. Empress of Russia*, printed in 1765*, and ascribed in the Title-page to the late *Abbot Bazin*.

It may be agreeable not to let this pass without some Animadversion, as I have been writing on this Subject; and as such an Animadversion would be too long for a Note, I would throw my Remarks upon it into a Postscript.

* My Copy at least bears that Date.

The

The pretended Abbot's Account of this Matter, in the twenty-first Chapter of that Performance, which relates to the Ægyptian Monuments, is this: “ It is known that the
 “ Pyramids were *Tombs*, it is known that the
 “ Chochamatim or Shoen of Ægypt, that is
 “ the *Priests*, had persuaded the Nation that
 “ the Soul would *re-enter into it's Body* at
 “ the End of a thousand Years. They pre-
 “ scribed the keeping the Body the whole
 “ thousand Years from all *Corruption*: it was
 “ for this Reason they embalmed it with
 “ so scrupulous a Care; and for the *Preven-*
 “ *tion of Accidents*, inclosed it in a massive
 “ Building of Stone, without any Outlet.
 “ Kings, Nobles, prepared Tombs for them-
 “ selves of such a Construction as seemed
 “ best for Security from the Injuries of Time.
 “ These Bodies of theirs have been preserved
 “ beyond all Expectation. We have at this
 “ Time Ægyptian Mummies above four
 “ thousand Years old. Dead Bodies have
 “ lasted as long as Pyramids.

“ This Opinion of a *Resurrection* after ten
 “ Centuries passed to the *Greeks* from the
 “ *Ægyptians*, and to the *Romans* from the
 “ *Greeks*.

“ *Greeks.* It is to be found in the 6th *Æneid*,
 “ which is nothing else but a Description of
 “ the Mysteries of *Isis* and the Eleusinian
 “ *Ceres*.

*Has omnes ubi mille rotam volvère per annos
 Lethæum ad fluvium Deus advocat agmine magno;
 Scilicet ut memores supera et convexa revísant.*

“ It afterwards introduced itself among
 “ Christians, who set up the Notion of a
 “ thousand Years reign on Earth; the Sect
 “ of the Millenarians gave it a Revival that
 “ has lasted to our times. Thus it is that
 “ many Opinions have made the Tour of
 “ the World.”

Without repeating the Remarks I have already made on the Abbot Mascrier, in the thirty-first, and following Pages, which are equally applicable, most of them at least, to this Passage of Voltaire, I cannot help observing, that it appears very odd, that Nations that agreed so entirely in *their Expectations concerning the Dead*, as this Author supposes the *Ægyptians* and the *Romans* did, should so widely differ in their manner of disposing of them, which certainly were as
 opposite

opposite to each other as possible. With great Trouble, and at great Expence, the Ægyptians took every Precaution to *preserve* the Bodies of their Dead as entire as they could, their care was so great, as not only to preserve them the intended thousand Years, but much longer; the *Romans* on the contrary reduced the Corpse to ashes *presently* after Death, *destroying* it as perfectly as human Power could well effect. Did the Ægyptians embalm from the Hope of the Revival of the Bodies so preserved; and did the Romans with the same Expectation destroy? *Those Romans* that frequently reduced the Bodies of the Martyrs of Jesus into Ashes, and scattered them about, in order to defeat the Christian Hope of a Resurrection? * This must be allowed to be very extraordinary.

The Hope of the Revivification of the Bodies of the Dead agrees much better with

* *Nec ut creditis, ullum damnum Sepulturæ timemus, sed veterem, & meliorem consuetudinem humandi frequentamus.* Min. Felix. Ed. Var. 1672. p. 327, 328.

Και ταύτ' ἐπράττον, that is the throwing the Ashes of the Martyrs into the River Rhone, ως δυναμένοι νικῆσαι τὸν Θεόν, καὶ ἀφελῆσθαι αὐτὸν τῆς παλίστηναιαν, &c. Euseb. Eccles. Hist. Lib. 5. Cap. 1.

the

the Ægyptian Management than the Roman, but even as to the Ægyptians themselves, Voltaire's own Account does not make the ascribing to them such an Expectation very natural. The inclosing the Dead in enormous Buildings of massive Stones, from which as Voltaire himself remarks, there were *no Outlets*, does not seem to agree well with the Expectation of a Revival of those Bodies from Time to Time, just as the thousand Years after the depositing each Mummy expired. They would have found themselves in a very dreary uncomfortable Confinement, from whence they could by no Means have released themselves upon their awaking. Does such a Management agree with the Expectation Voltaire ascribes to the Ægyptians? I am confident this lively Writer would much rather choose to be inclosed himself in a Tomb, more nearly resembling one that I have seen erected in one of the Churches in London, in consequence of the Orders of a whimsical Person buried there, which had a Door into the Church, and the Key to it placed near the Corpse, rather than *in the middle* of an Ægyptian Pyramid of solid Stone, above 500 Feet high, upon a Base of near 700 Feet

Feet square,* without any *outlet*, if he expected a Revival of his Corpse after a thousand Years, in the natural Course of Things, and unattended with Exertions of a divine Power to open the Repositories of Death.

The *single* Authority that Voltaire has produced, in Proof of his Assertions, concerning the Belief of a *Resurrection* of the Dead among the ancient *Ægyptians*, *Greeks*, and *Romans*,† is a Passage from *Virgil*, a *Roman* Poet. That Part of the *Æneid*, he indeed tells us, is a Description of the Mysteries of *Isis*, who is well known to have been an *Ægyptian* Goddess; and of the Eleusinian *Ceres*, one of the *Grecian* Deities. If this be just, it describes most certainly the Notions that obtained among the *Ægyptians*, and among many of the *Greeks* and of the *Romans*. But un-

* See Thevenot, Book II. Part I. Chap. 5. Whether these Measures are perfectly exact or not, is of no Consequence: they are at least near the Truth.

† In Contradiction to the Account the Ancients in general have given of their Belief of a *Transmigration*. A curious Reader may find many of them collected by Ouzelius in a Note on the Octavius of Minucius Felix, p. 324. Some Differences there were among them according to this Note, but it appears by it only to be in this, that the *Druids* supposed the Soul transmigrated into none but *human* Bodies; but the *Ægyptians*, with *Pythagoras* and *Plato*, supposed it might inhabit *brutal* Bodies as well as human.

luckily

luckily this same sixth *Æneid*, which is cited to prove the Belief of a *Resurrection* among these Nations, demonstrates that it was a *Transmigration* that they believed—an entering of the Soul into a *new Body*, to which it had no preceding Relation, not the Revival of that in which it formerly dwelt,

*Animæ, quibus ALTERA fato
Corpora debentur, Lethæi ad fluminis undam
Securos latices et longa oblivia potant.**

A confounding a *Transmigration* of the Soul into a new Body, with the Jewish and Christian Doctrine of a *Resurrection* of the Body it formerly inhabited, would appear very strange in an *accurate* Writer, but every Body knows, that has read the Books of *Voltaire* with any care, that *Accuracy and Truth* are not the Embellishments with which he adorns his Writings, they are *Liveliness and Ingenuity*. *Monf. Voltaire* has demonstrated

* *Æn.* 6. v. 713, 714, 715. This is evidently a *Transmigration*, not a *Resurrection*, and in consequence, according to *Voltaire* himself in this Paragraph, a *Transmigration* was the Doctrine the *Isiac* and *Eleusinian* Mysteries taught. The confounding these two Things together by *Voltaire*, seems to be willful, and with Design; it was, I apprehend, mere Inattention in the Editor of *Maillet*, and in *M. A. V. N.*, taken Notice of in some of the preceding Pages.

with

with the utmost Clearness, and to the most entire Conviction, that *Insincerity and Falseness* are not appropriate Qualities of the old *Monkish* Writers, who lived in the Times of *pious Fraud and devout Lying*, this *Preacher of Infidelity* is certainly able to write Legends with any of them all. How thoughtless must those of the rising Generation be, that take him for their Guide in matters of Religion, or suffer their Minds to be influenced by his Misrepresentations ! He certainly is extremely able to make them *laugh* in Hours of *unthinking Gaiety* ; but Misrepresentation and Falseness cannot afford *Consolation* to the Mind in Moments *so serious* as those of *Affliction and Death*.

Other Observations of some Curiosity might be made on this Paragraph, but as they do not immediately affect the Point I have been considering in these Papers, I shall take no Notice of them here.

T H E E N D.

E R R A T A.

Page 8, l. 13, put a comma after others.

P. 46, last line, for doutles, read doubtless.

P. 48, l. 12, for Idolatary, read Idolatry.